The Unitarian Calendar

There shall never be one lost good! what was, shall
live as before,—
On the earth the broken arcs; in the heaven a perfect
round.

—Robert Browning.

Vol. 6 DECEMBER — 1913 No. 4

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education o the American Unitarian Association.

Address correspondence to the President, Rev. William I. Lawrance.

Address contributions to the Treasurer, Mr. Sanford Bates.

THE ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer. Mrs. Lucia Clapp Noyes 11 St. John St., Jamaica Plain, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M.T. Garvin.

Address correspondence to the Secretary, Mr. E.S. Forbes, 25 Beacon Street.

The Unitarian Calendar

VOL. 6. DECEMBER, 1913. No. 4

I SAW THREE SHIPS

I saw three ships come sailing in,
On Christmas day, on Christmas day,
I saw three ships come sailing in,
On Christmas day, in the morning.

* * * * *

Pray whither sailed those ships all three
On Christmas day, on Christmas day?
Pray whither sailed those ships all three
On Christmas day, in the morning.

Oh, they sailed into Bethlehem
On Christmas day, on Christmas day,
Oh, they sailed into Bethlehem,
On Christmas day, in the morning.

And all the bells on earth shall ring
On Christmas day, on Christmas day;
And all the bells on earth shall ring
On Christmas day, in the morning.

And all the angels in heaven shall sing,
On Christmas day, on Christmas day;
And all the angels in heaven shall sing,
On Christmas day, in the morning.

And all the souls on earth shall sing,
On Christmas day, on Christmas day;
And all the souls on earth shall sing,
On Christmas day, in the morning.

—Old Carol.

ABOUT GOD

REV. A. T. BOWSER

Of the First Unitarian Church, Richmond, Va.

The Bible does not contain the only revelation of God. Unitarians everywhere believe that divinity is forever manifesting itself, both in the outward world and in the human soul. The visible universe may be regarded as the body, of which the invisible divinity is the soul.

In the infinite depths of the starry heavens we behold the glory of God. In the fleeting clouds we see His beauty. In the mighty roll of the ocean wave we read His power; and His bounty is written all over the hills and valleys, woodlands and meadows. Thus to our spiritual vision Nature becomes divine —filled with God—so that as we gaze upon her lovely face we see not only law and force, but beauty, truth, goodness; and we feel the presence of a living loving, personal friend.

We could not recognize this divine element in nature, however, were not the soul a temple of God, whose Spirit dwells therein. Our ideas of the infinite and the perfect, of love, truth, mercy, goodness, are all images of God which He has imprinted on the tablets of our mind and heart. These divine pictures, or images, sometimes become obscured, and their beauty dimmed by worldly cares, selfish desires, base passions, sordid aims. And yet God is in His temple all the while, and will give His child no rest nor peace until he becomes aware of the divine presence and acknowledges his Father's love, care and guidance.

A good heart draws amendment from the sins of others, and is guarded from all harsh judgments and wrath, and preserves an even temper. Thus is a good man able to maintain inviolate a due love and loyalty towards his fellow-men.

—Dr. John Tauler.

OUR SUBCONSCIOUS EQUIPMENT

REV. HOWARD N. BROWN
Of King's Chapel, Boston, Mass.

It is undoubtedly true that the best results of our conscious effort sink down into, and are treasured up within, the unconscious nature. This is how the musician is made. What was at first a hard and weary drill becomes at last the perfect education of eye and hand, which frees them from the oversight of the will. So the painful virtue of one generation may become the spontaneous grace and charm of the next. That is the perfection of our life, when its highest and best things come from us as instinctive movements of the mind; when, without thinking what we shall say or do, the right word or the fitting act responds impulsively to the occasion.

Now, some people would have us believe that the stores of instinct and impulse which underlie our consciousness are nothing but the slow accumulations of all the ages during which man has been laboriously adapting himself to his surroundings. That such an accumulation is slowly made I suppose no one questions. But, inasmuch as instinct, in all living creatures, precedes reason, no full explanation of it is furnished by the fact that reason may be again transformed back into instinct.

Meanwhile, the universe about us is everywhere full of something which closely corresponds to the mysterious spirit that animates our minds, and we cannot doubt that the soul in us is part of, and is fed by, the universal soul of things. When, a little distance inland from the ocean, we find an apparently land-locked lake, whose waters are salt and rise and fall with the tides of the sea, though we can see the streams that pour down from the hills to feed this lake, we have no hesitation in saying that there must be, also, an underground connection with the great ocean itself. So, though some tiny streams, gathered from our experience, do flow into the deep reservoirs of the soul, we have the best right to say

that the mind in us is joined to the infinite mind, and that we receive from this source the chief elements and movements of our being.

THE WORK OF THE Y. P. R. U.

The young people of our denomination are firm in the belief that unless the "d" in word is changed to "k," that is to say unless our word is forthwith utilized and turned into effective work, that the great truths they are learning will prove barren and unattractive. What is the work which especially belongs to the young people of the Unitarian Church? It is by one means or another to make the Unitarian word attractive, compelling, inviting to the average young person of to-day.

Our denomination is beginning fully to realize the importance of this aspect of our work and especially since the eloquent portrayal of its possibilities by Dr. Crothers in his conference sermon at Buffalo.

The work of the Young People's Religious Union is divided into three important divisions:

First. To form in every Unitarian Church a body of young people dedicated to the cardinal principles of truth, worship, service and character, helpful to their church, essential to their own moral and spiritual instruction, cognizant of the needs of the community in which they live.

Second. By association, by stimulation of ideas, by friendly council and assistance, to foster the growth and usefulness of the one hundred and thirty young people's organizations now forming the church body.

Third. To secure to the Unitarian Church of the future that new life and energy without which it cannot exist, to educate the young people on the one hand in their duties to the church and the church organizations, on the other hand to a proper realization of the necessity of interesting and securing the active co-operation of the coming generations.

MAKING THE MOST OF COMMON THINGS

REV. A. H. SARGENT

Of the First Unitarian Church, Eureka, Cal.

One morning last summer I set about removing an iron staple and ring from an old hitching post in order to put them into a new post which I was about to set in the ground. The staple needed to be bent open, and I looked for a stone to do it. At length I discovered that the iron I was carrying all the time in my hand was the tool best fitted to accomplish my purpose. It caused me to think of the question that was put to Moses in the Bible story—"What is that in thy hand?" Moses knew what was in his hand, just a dry stick, lifeless and of scarcely any use. Yet, when he threw it down it turned to a serpent; he caught it by the tail and it became a rod again. This story may not be true, but it is too small to be true, rather than too great. Our powers of body and mind, the books and tools and toys and sticks that we have in our hands, have possibilities as far beyond what we realize as a sprightly animal is beyond a dry splinter of a pine log.

I have met people who have traveled widely and tasted almost endless kinds of experience, who were tired of life and made me weary of the world by the emptiness of all they could tell and the shallowness of their glib recital of wonderful facts. On the other hand, I have seen people whose life has been limited to a small area and few changes from obscure toil, who make life seem glorious to me by the rich variety of endless opportunity which they find in it. Their few possessions of things and thoughts and feelings are at the centre of countless worlds of untried possibilities which radiate in every direction.

Observe all the good which is in every man, and let not oversight or partiality cause thee to make light of it. —*Richard Baxter.*

THE SUNDAY SCHOOL AS A SEED-BED

REV. W. I. LAWRANCE

The farmer who expects an ample crop is as attentive to his soil as to his seed. The best seed may fail if it falls on rocky ground or among thorns. Our Unitarian word is good seed: there is, we believe, none better. But have we always been wise in the choice of our hearers? Have we not, indeed, overlooked the best possible audiences, those composed of the children of our household of faith? Have we appreciated the fact that a score or a hundred children in a Sunday school may furnish better seed-ground for our teachings than the larger numbers gathered in our morning congregations? Is there not, in fact, some connection between our neglect of this opportunity and our lack of rapid growth?

Our faith is cheerful,—childhood craves bright things. We believe in the divinity of human nature,—here is human nature in its divinest aspect. We believe that character is essential to any genuine salvation,—here is character forming under our hands. Jesus placed the little child in the midst. The church of God, in all ages and among all peoples has given primary attention to the instruction of youth. Modern psychology points to the early years of life as the time when religion is most natural and most effective. We of the liberal faith have no more important lesson to learn than that the children in our homes and in our Sunday schools offer us the very best field for the propagation of our faith and for the redemption of the world.

We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We do not see each other's whole nature. —*George Eliot.*

NEEDED: MORE HYMNS OF DEMOCRACY

One night at Rochester, N. Y., Dr. Samuel Crothers, who preaches across the road from Harvard and writes about the best essays now coming from an American pen, listened for thirty minutes while 1,200 folks in a social centre—Jew and Gentile, master and slave, but for that occasion all free and equal—poured out their souls in songs of democracy. Then he said:

"Do you realize what you have done? You have found a substitute for war. We peace fellows have had all the arguments but one; and that one has been unanswerable. The military fellows say it takes a war to make people really feel together, to know a common interest, to own a common country. And how do they prove it? They tell us that from '61 to '65 we were a singing nation, and that's true. Those were the days when we learned 'Marching Through Georgia,' 'Tenting To-Night,' 'Mine Eyes Have Seen the Glory,' 'Tramp, Tramp, Tramp,' 'When Johnny Comes Marching Home.'

"I was a boy in those days, and I never expected to hear such singing again. But I have heard it here to-night. You sang in that spirit. What does it mean? It means that, down underneath, you have been gripped by that same, throbbing common reality; not hate this time, nor fear, but love. You know a common interest. You own a common country. You've found what the military fellows say we can't get without fighting. You've spoiled the only argument for war."

The spiritual vibration which comes from fellowship on a level can't be understood until it is felt. It is the best thing in every enterprise in which men and women engage in groups. It is what furnishes the motive power for hymns and cheers, and what stimulates those soul forces which make heroes and martyrs of folks ordinarily just like you and us.

All of which reminds us that there's need for some

more good hymn writing. The old religious hymns of selfish personal salvation are pretty well played out. Even the orthodox churches are casting them aside. The tunes may live, and many are worth living. But they require new words—words expressive of the new note of social service; words summoning not only man, but also society to repent and be just.

UNITARIAN HYMN

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good-will to men.

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good-will to men.

And in despair I bowed my head:
"There is no peace on earth," I said,
"For hate is strong, and mocks the song
Of peace on earth, good-will to men."

Then pealed the bells more loud and deep:
"God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail,
With peace on earth, good-will to men."

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good-will to men!

—*Henry W. Longfellow,* 1863.

DAILY BIBLE READINGS FOR JANUARY, 1914

Jan. 1: Proverbs, viii-ix, 6, The praise of wisdom.
Jan. 2: Ecclesiastes, xi, 1-8, Working in faith.
Jan. 3: Ecclesiastes, xi, 9—xii, 8, Redeeming the time.
Jan. 5: Exodus, ii, 1-10, The birth of Moses.
Jan. 6: Exodus, ii, 11-25, Moses' early life.
Jan. 7: Exodus, iii, 1-14, God commissions Moses.
Jan. 8: Exodus, iv, 1-17, God commissions Moses.
Jan. 9: Exodus, v-vi, 1, Bricks without straw.
Jan. 10: Exodus, xii, The Passover.
Jan. 12: Exodus, xiii, 17—xiv, 14, The deliverance from bondage.
Jan. 13: Exodus, xiv, 15—xv, 19, Passing the Red Sea. Moses' song of victory.
Jan. 14: Exodus, xv, 27—xvi, The story of the manna.
Jan. 15: Exodus, xix, Moses receives the ten commandments.
Jan. 16: Exodus, xx, The ten commandments.
Jan. 17: Exodus, xxxiv, 1-28, The ten commandments.
Jan. 19: Exodus, xxxii, The golden calf.
Jan. 20: John, iii, 1-21, Nicodemus visits Jesus.
Jan. 21: John, iv, 1-42, The woman of Samaria.
Jan. 22: John, viii, 1-11, Jesus and the sinning woman.
Jan. 23: John, x, 1-18, The good shepherd.
Jan. 24: John, xii, 37-50, Jesus' impersonal judgment.
Jan. 26: John, xiii, 1-20, Washing the disciples' feet.
Jan. 27: John, xiii, 31—xiv, 14, Jesus comforts his disciples.
Jan. 28: John, xiv, 15-31, Jesus comforts his disciples.
Jan. 29: John, xv, Jesus comforts his disciples.
Jan. 30: John, xvi, Jesus comforts his disciples.
Jan. 31: John, xvii, Jesus' prayer for his disciples.

A SERVICE FOR CHRISTMAS*

Organ prelude.

Choir Call to Worship, or Anthem.

Doxology, or Hymn. (Congregation standing.)

Responsive Salutation. (Standing.)

MINISTER: We commemorate to-day in our worship the birth of Jesus Christ. The Christmas-tide has many meanings. It is a time of feasting and rejoicing, of the coming together of families and friends, of the giving and receiving of gifts. To some also it is a time of labor and care, and of sorrowful memories. We seek here the highest and holiest meaning, rejoicing together in the greatest of gifts to men, the knowledge of the Christ-life, and the power to live it, and desiring thereby to comfort those that mourn, to give rest to those that labor and are heavy-laden, and to consecrate with this greater joy all other rejoicings. Let us then draw nigh to God, and seek to worship him in spirit and in truth.

CONGREGATION: May our hearts be open to all holy influences.

MIN: Let us call upon him to help us in our infirmities.

CON: May the spirit of truth come and abide in our souls.

MIN: Let us pray.

Invocation. (Congregation seated and bowing.)

Responsive Reading. (Standing.)

MIN: Blessed be the Lord God, for he hath visited his people.

CON: As he spake by the mouth of his holy prophets, which have been since the world began.

MIN: To grant unto us that we should serve him without fear.

---

*This service, prepared by the Rev. Theodore D. Bacon of Salem, has been separately printed. Duplicate copies in leaflet form can be obtained by addressing Publication Department, 25 Beacon St., Boston. Price, each, 1c.; 75c. per hundred,

CON: In holiness and righteousness before him all our days.

MIN: Yea, and thou, child, shalt be called the prophet of the Most High:

CON: For thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people.

MIN: Because of the tender mercy of our God, whereby the dayspring from on high hath visited us,

CON: To shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace.

MIN: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,

CON: That publisheth salvation; that saith unto Zion, Thy God Reigneth.

MIN: The spirit of the Lord God is upon him; because the Lord hath anointed him to preach good tidings unto the meek.

CON: He hath sent him to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

MIN: To proclaim the acceptable year of the Lord; to comfort all that mourn;

CON: To give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;

MIN: That they may be called trees of righteousness,

CON: The planting of the Lord, that he may be glorified.

MIN: Behold my servant whom I uphold; my servant in whom my soul delighteth:

CON: I have put my spirit upon him; he shall bring forth justice to the nations.

MIN: A bruised reed shall he not break, and a dimly burning wick shall he not quench: he shall bring forth justice in truth.

CON: He shall not fail nor be discouraged, till he

have set justice in the earth; and the isles shall wait for his law.

MIN: I, the Lord, have called thee in righteousness, and will hold thy hand,

CON: And will keep thee, and give thee for a covenant of the people, for a light of the nations;

MIN: To open the blind eyes, to bring out the prisoners from the dungeon,

CON: And them that sit in darkness out of the prison-house.

MIN: Sing, O heavens; and be joyful, O earth: and break forth into singing, O mountains:

CON: For the Lord hath comforted his people, and will have compassion upon his afflicted.

MIN: Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee;

CON: And the nations shall come to thy light, and kings to the brightness of thy rising.

MIN: Glory to God in the highest,

CON: And on earth peace, good will toward men.

(Here may be sung the following, or other Gloria, as may be customary in each church.)

Now unto the King, eternal, immortal, and invisible,
the only wise God,
Be honor and glory, forever and ever. Amen.

Anthem.

Hymn. (Standing.)

Versicles. (Minister and Choir or Congregation.)

MIN: The Lord be with you.

CHOIR: And with thy spirit.

MIN: O Lord show thy mercy upon us.

CHOIR: And grant us thy salvation.

MIN: O God make clean our hearts within us.

CHOIR: And take not thy holy spirit from us.

MIN: Let us pray.

Prayer. (Congregation Seated and bowing.)

MIN. and CON. together: Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass

against us. And Lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

MIN: O Thou, the Everliving Soul of all the world, of whom, through whom, and unto whom are all things,

CON: In thee we live and move and have our being.

MIN: Thou art Life, and that life is righteous and holy. And thou art the God of Love, who carest for us. As Jesus taught his disciples, so we have come to call thee Father.

CON: With reverence and humility we call thee by that name.

MIN: Especially at this time do we thank thee that Jesus was born into this world, and that as a man he lived the life of a son of God, revealing unto men thy love and fatherhood, and the power that is in men to live as thy children.

CON: Help us to know the greatness of our sonship to thee.

MIN: Our Father, when we remember how great it is to live as thy son, we confess that we have fallen short, and have been unmindful of our calling.

CON: We have followed too much the devices and desires of our own hearts.

MIN: But thou Lord, who knowest the weaknesses of our flesh, forgive us for our transgressions;

CON: According as we do truly repent and turn from our wrongdoing, and as we also forgive one another.

MIN: Strengthen us to overcome the sins that do so easily beset us.

CON: And help us, by giving ourselves to thy service, to gain the mastery over ourselves.

MIN: May thy peace which passeth all understanding, enter into our hearts.

CON: And may it abide in us forever.

MIN: We thank thee for the many blessings which have been bestowed upon us; and especially at this time for the joys of Christmas; for the gath-

ering together of families and friends, for the delight of giving and receiving gifts, and for all things that make this season happy and holy. May the greatest of these joys be the fuller entering of the spirit of Christlikeness into our hearts;

CON: And may it increase in us throughout the coming year, and through all our lives.

MIN: Help us to show forth in our lives the influence of that spirit, in greater deeds of helpfulness, in striving to put an end to misery and want, and in seeking to make the land in which we dwell a land of righteousness, of justice, and of peace.

CON: So may we help on the coming of thy kingdom upon earth.

(Here let the Minister further lead in prayer in such words as he may choose.)

(Here may follow a Response to the Prayer by the Choir.)

Offering. (If any.)
Notices. (If any.)
Scripture Reading.
Hymn. (Congregation Standing.)
Sermon.
Prayer.
Hymn. (Congregation Standing.)
Benediction.
Organ Postlude.

HAVE YOU?

Sent your own children to Sunday School?
Brought a new pupil to Sunday School?
Been present at church *three times out of five?*
Talked church to someone who does not come?
Spoken to the *stranger near you* each Sunday?
Done some definite thing for a larger church this past week?
Subscribed *something* for church support?
Paid it before the first of each month?

"It is a strange thing that among the chief assailants of the Christian Church to-day there are none more intense and persistent in their antagonism than some who stand in the pulpits which the church they attack has founded, and to which they are wholly indebted for their fitting and their opportunity. You will hear from them an elaborate defence of their action as they claim they are only pointing out the weakness of the Church that it may be strong, but it is so easy to pick flaws; it is Easy Street leading to a cheap kind of popularity, and many there be who enter therein. So interested do they become in destroying one after another of the faiths and functions of the church they are assumed to serve, that they become known as apostles of the negative. Many people go to see, and some to hear them, for the same reason that a great crowd goes to see the fire which destroys the building, but only a few go to see the carpenters at work building it. They are the children of the theological age who like to smash things, who like to see the splinters fly, who want to hear the crash of things falling."—*Universalist Leader.*

NEWS NOTES

The Ladies' Benevolent Society of Petersham, Mass., has an attractive program, presenting many addresses upon subjects of absorbing interest, among them being "A Minister's Impressions of Scotland," by Rev. George B. Spurr; "Peace," by Mrs. Anna Sturgis Duryea; "A Sketch of Dorothea Dix," by Mrs. E. C. Dexter; "Birds of My Acquaintance," by Mrs. Charles S. Coolidge, etc.

The organ of the First Church in Salem has recently been rebuilt at much expense, after a delay of several years since the work was begun. A new console, with modern mechanical adjustments, pedal board, new connections and increased power, have greatly added to the effectiveness of the organ.

On November 13th occurred the installation of Dr. Curtis W. Reese as the pastor of the First Unitarian Church of Alton, Ill. Rev. John W. Day gave the installation address, his subject being "Practical Co-operation."

Rev. Clarence J. Harris, pastor of the First Unitarian Church in Oklahoma City, has been delivering a series of addresses upon theological subjects attracting wide attention. Among them we note "The Atonement," "Sin," "History of Prayer," "Labor's Religion," "Predestination," "Miracles and the Modern Mind," "Creative Evolution," "Unitarianism: Its Reply to Thoughtful Minds."

On December 9th the Rev. John Snyder of Nantucket will deliver an address before the Parish Aid Alliance of the First Parish in Beverly.

It is interesting to note from "Facts and Factors," the quarterly bulletin of the Massachusetts Federation of Churches, that a number of our churches; namely, in Littleton, Upton, Westboro, etc., have co-operated with various organizations of other churches in interdenominational activities, showing a cordial local spirit among the churches.

In the Church of the Messiah of Montreal has been organized The New Club, an organization having as its purpose the active interest of young people. Miss Mabel Brittain of the Columbian School of Elocution is the professional coach for the season. Under Miss Brittain's direction the club will present several plays during the year; the first to be given some time in December.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

JUST OUT

America's Conquest of Europe

By DAVID STARR JORDAN

DR. JORDAN in this latest book brings to the citizens of the Republic a message of encouragement and stimulation to higher ideals of manhood and patriotism. America's duty, borrowing the expression from Senator Henri La Fontaine of Brussels, lies in "The Conquest of Europe by America." But this conquest is not a conquest by force of arms, nor by financial or other material gains, but a conquest by the ideals of internationalism and democracy. And, to quote, from the introduction, "the conquest of the world by the ideals of internationalism and democracy marks the coming of universal peace." The purpose of the book is to point out how America must first conquer herself and how then, because of her peculiar inherent fitness for the task and the position which she holds among the nations of the world, she can, if she will, bring about the feeling of true brotherhood among all the powers of the earth.

Appended to this essay is an address delivered in Ghent, entitled "World Peace and the Treaty of Ghent," which he sums up as follows:

"ONLY one thing can be more unscientific, unbusinesslike, uncivilized and unchristian than the present attitude of the great powers of Europe toward each other. That one thing is war itself, but for real war there is no money to pay. This condition cannot last. Science, business, religion, civilization must assert themselves and the dominance of any one of these means peace."

An excellent gift book for Christmas.

12 mo. 60 cents net: by mail 66 cents.

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, ∴ BOSTON, MASS.

Unitarian Churches

Promote

1. **Religion**, as an "everlasting reality" and the consciousness of God as a necessity of the right life.

2. **Worship**, as the natural aspiration of the human soul towards completeness.

3. **The Pursuit of Truth** as a safeguard from danger and a guarantee of freedom.

4. **The Spirit of Sympathy and Service**, as the motive of social welfare, inspired by the gospel of peace on earth and goodwill to men.

5. **The reverent and joyful outlook** upon life here and everywhere.

Entered at Boston Post Office as second-class mail matter